

# Spiritual Notes.

A Monthly Epitome of the

*Transactions of Spiritual and Psychological Societies,*

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. XX.]

FEBRUARY, 1880.

[PRICE TWOPENCE.]

## BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

38, Great Russell Street, London, W.C.

President:—ALEXANDER CALDER, Esq.

This Association possesses a Library, which contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied. The Offices of the Association are open every day, Sundays excepted. Saturdays, from 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9 p.m.

### TERMS OF MEMBERSHIP.

Country members, with privilege of voting for members of Council, and of receiving the reports of the Association . . . . . 0 5 0  
Town members, do., do. . . . . 0 10 6  
Members, with use of reading-rooms and library, and the right of purchasing tickets for the séances, and taking out one volume from the lending library . . . . . 1 1 0  
Family tickets, with all privileges . . . . . 2 2 0  
Town members to be understood as those residing within the metropolitan postal district.

All communications and enquiries should be addressed to the Secretary, Miss C. A. BURKE, 38, Great Russell Street, to whom Post Office Orders may be made payable, at the Great Russell Street Office.

### CALENDAR FOR FEBRUARY, 1880.

Monday, 2nd.—Discussion Meeting at 8 p.m. Paper by the Rev. W. Miall on "Treatment of Spiritualism as a Test of Mental and Moral Qualities."  
Friday, 6th.—Soirée Committee at 5 p.m. Séance Committee at 5.30 p.m.  
Tuesday, 10th.—Finance Committee at 6 p.m. Council Meeting at 6.30 p.m.  
Friday, 13th.—Séance Committee at 5.30 p.m.  
Monday, 16th.—Discussion Meeting at 8 p.m. Paper by Mr. Podmore on "A Voice from Laodicea."  
Wednesday, 18th.—Trance Séance at 7 p.m. Medium, Mrs. J. W. Fletcher.  
Monday, 23rd.—Experimental Research Committee at 6.30 p.m.  
Wednesday, 25th.—Trance Séance at 7 p.m. Medium, Mrs. J. W. Fletcher.  
Lectures will be delivered during the month by Mr. T. Walker, of Melbourne, but the dates have not yet been fixed.  
C. A. BURKE, Secretary.

## MR. J. J. MORSE,

TRANCE SPEAKER,

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At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for reception of friends.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM

### A SERIES of FORTNIGHTLY TUESDAY

EVENING SUBSCRIPTION SEANCES, under favourable test conditions with various mediums, will be continued on 3rd and 17th inst., at 8 o'clock. Medium, Mr. W. G. HAXBY. A limited number of Tickets will be issued for each Séance, price 2s. 6d. Members can obtain tickets on application, prior to date of each Séance, of the Hon. Sec., 53, Sigdon Road, Dalston Lane, Hackney Downs, E.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

NOTICE is hereby given that the NINTH ANNUAL GENERAL MEETING, adjourned from the 29th of January, will be holden at the Association's Rooms, 53, Sigdon-road, Dalston, London, E., on Thursday Evening, the 12th of February, 1880, at 8.30 o'clock precisely, when the Annual Report of the Council and Statements of Account for the year ended 31st day of December, 1879, will be submitted to the Members for approval and adoption; Election of President and other Officers for year 1880; and other business of an important character transacted.

Notice of any proposed alteration in the Constitution and Rules of the Association must be sent to the Secretary IN WRITING, one week prior to date of the above General Meeting.

THOMAS BLYTON, Hon. Sec.

53, Sigdon-road, Dalston, London, E.,  
29th January, 1880.

## MR. J. WILLIAM FLETCHER,

RECEIVES DAILY AT

22, GORDON STREET, GORDON SQUARE,  
From 12 to 6.

PUBLIC LECTURES at Steinway Hall, Lower Seymour Street, on Sunday evenings throughout the year.

## MR. A. H. FIRMAN,

(Medium of Count de Bullet),

Will hold his

### HOME CIRCLE

Every Tuesday and Friday evenings at Half-past Eight o'clock his rooms,

52, MORNINGTON ROAD, LONDON, N.W.

Mr. Firman will be at home every day, except Sunday, from 12 to 5, to make arrangements for Private Sitzings.

## EDWIN CLAFTON,

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(ESTABLISHED 1873.)

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## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

THE Council met on Tuesday, January 13th, the President, Alexander Calder, Esq., in the chair. The other members present were Mr. M. Theobald, Mr. E. Dawson Rogers, Mr. Desmond Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mr. E. A. Tietkens, Mr. J. W. Fletcher, Mrs. Maltby, Miss H. Withall, Mr. Withall, Mr. C. Reimers, Mr. R. Pearce, Rev. W. Miall, Dr. Speer, Mr. W. H. Coffin, Mr. R. A. March, Mr. E. T. Bennett, Miss Houghton, Rev. W. Stainton-Moses, Dr. Wyld, Mr. C. Pearson, Mr. T. H. Edmonds, and Mr. F. Podmore.

The meeting was made special, and resolutions were passed changing the rate of subscription for membership, and making other alterations of rules in accordance with notices given at the previous meeting.

On the resumption of ordinary business the Rev. Stainton-Moses communicated an offer by Mrs. Fletcher to give a series of trance sances at the rooms of the association. The offer was accepted with cordial thanks to Mrs. Fletcher, and the arrangements were referred to the Sance Committee.

Presents of books were received from the Rev. W. Whitear, Rev. W. Stainton-Moses, Mr. T. Robinson, the Countess of Caithness, Mr. A. Vacher, and Mr. W. Tebb, and votes of thanks were passed to the donors.

The Rev. STAINTON-MOSES reported on the part of the General Purposes Committee that arrangements had been made with Mr. T. Walker, of Melbourne, for a course of lectures in the rooms of the Association during the month of February, the President having kindly guaranteed the expenses. The carrying out of the arrangements was referred to the Experimental and Research Committee.

Mr. DAWSON ROGERS, as chairman of the Sance Committee, reported that since the last meeting Mrs. Everitt had kindly given a very successful sance at the rooms of the Association, and had also offered another. As the Council would be aware, Mrs. Everitt's sances were always exceptionally good, and all her valuable services to the cause of Spiritualism were entirely free. He moved that a vote of thanks be passed to Mrs. Everitt for her kindness. This was cordially adopted.

#### THE SEANCES WITH MRS. CORNER.

##### SEIZURE OF THE MEDIUM.

Mr. DAWSON ROGERS said he had now to approach a very disagreeable subject—namely, the recent seizure of a “form” which turned out to be the “form” of the medium, as narrated in a letter addressed to the public journals by Sir George Sitwell and Mr. Carl von Buch, and as he had just seen those gentlemen in the adjoining room he would propose that they be admitted to the Council Chamber. He should have to report all the facts to the Council, and also to review the statements which these gentlemen had published, and he thought that it would be very desirable that they should be present in the room to hear all that he had to say.

Several of the Members of the Council expressed a very decided opinion that to accede to Mr. Dawson Rogers' proposal would be to set a very inconvenient precedent, and the motion was accordingly withdrawn.

The following is the letter to which Mr. Dawson Rogers alluded:—

#### THE CAPTURE OF “A SPIRIT.”

To the Editor of the Times.

Sir,—We think the following facts will be interesting to the readers of *The Times*. Some time ago, being desirous of investigating the truths of so-called Spiritualism, we were advised by an eminent Spiritualist to attend the *seances* held at 38, Great Russell-street (British National Association of Spiritualists). We were assured that the *seances* conducted at that association were the most genuine in England, and under strict test conditions. On our first visit, the medium being tied by one of us with great care, no manifestations followed. At the second visit (January 2) one of us again tied the medium, but under the directions of the chairman, who is officially connected with the institution. A “spirit” soon appeared, which we were told was “Marie,” and was represented to be that of a dead child 12 years of age. She was dressed in white, her face covered with a veil, and her arms and feet bare. We were surprised to distinguish the appearance of a corset under the white robes, and her voice and general appearance gave us the idea that it was the medium herself—Mrs. Corner (*nee* Florrie Cook). On the third visit, January 9, we were accompanied by a friend, Mr. John C. Fell, engineer, and editor of a scientific journal, of 23, Rood-lane, E.C., with his wife. The spirit “Marie” again appeared, and rendered our former suspicions almost certain by the audible sound of undressing within the curtain and by the “unspiritual” levity of her behaviour and conversation. One of us by a sudden rush intercepted and gently held “the spirit,” while another dashed into the curtains, and drawing them aside, displayed the medium's empty chair with the knot slipped, her dress, stockings and boots, and other discarded garments. There was sufficient light from a half-obscured candle for the captured “spirit” and all the above objects to be plainly seen, which latter were handed round for inspection and examined by those present. After a few minutes—to cover the confusion, we presume—the candle was extinguished by the official present, and we adjourned to the lower room. All present, except the officials, one of whom took refuge in abuse, entirely agreed with us and thanked us for exposing the deception.

Now, Sir, we leave general conclusions on Spiritualism to others, but what we do claim to have proved is that in the first society of Spiritualists in England, one of its best mediums has been detected in personating the spirit herself. Not wishing to further occupy your valuable space, we shall be happy to give fuller information to any one interested in the cause of truth.

GEORGE R. SITWELL.

CARL VON BUCH.

Witness to the signatures of Sir George R. Sitwell and Carl von Buch, F.C.S.:—JOHN C. FELL, M.I.M.E., Professor of Mechanics.

23, Rood-lane, E.C., Jan. 10.

Mr. DAWSON ROGERS then proceeded. This letter, he said, stated that at a sance held at the rooms of the Association, on the evening of Friday, January 9th—and at which he (Mr. Dawson Rogers) was present in his capacity of Chairman of the Sance Committee—a form appeared attired in white robes, that the form was seized by one of the circle, and was found to be the person of the



medium (Mrs. Corner), and that the chair to which the medium had been bound was found to be vacant, while several articles of the medium's dress were scattered about the floor behind the curtains which were used as a cabinet. He was sorry to be obliged to admit that all this was true. He would also take this opportunity of stating that, in the act of seizure, Sir George Sitwell was as gentle and considerate towards the medium as the successful accomplishment of his purpose would permit, and that he (Mr. Dawson Rogers) was sorry that in the heat of the moment he applied to Sir George an epithet which he freely confessed he ought not to have used. Having made a mistake he had done all he could to remedy it, and had personally conveyed the expression of his regret to Sir George, who had kindly accepted it. He would now briefly state all the circumstances connected with this unfortunate affair, prefacing what he had to say by the assurance that he had no word of censure for Mrs. Corner, that he believed her to be totally unconscious, and therefore totally guiltless of any deception, and that he was satisfied the Council, after hearing his report, would arrive at the same opinion. Naturally enough, perhaps, some persons would hastily conclude, after what had occurred, that notwithstanding all that had been heard of Mrs. Corner, she was not a genuine medium for physical manifestations, and that the Séance Committee ought to have taken more care before they accepted her services in that capacity. But as a matter of fact great care had been taken. At some of the preceding séances she had not only been well secured by tying, but her dress had been so sewn together that it was simply impossible that it could be removed and replaced without detection; and he himself had also, when sitting near the curtains, put his hands behind them and felt the medium's head, shoulder, arm, and hand at the same time that the "form" was out and visible to all the company; and he had reported the fact to another member of the committee. He had also had recourse to other tests which left no room for doubt as to the genuineness of Mrs. Corner's mediumship. Then came the question of the proposed attendance of Mr. von Buch. The rule was, as they were aware, that friends of a member were admissible on the member's introduction. Mr. von Buch's mother was a Spiritualist, and a highly respectable member of the Association, and she had asked that her son and his friends should be allowed to attend some séances, and especially that Mr. von Buch might be permitted to bind the medium, as he had great confidence in his ability to tie securely. Mr. von Buch and Sir George Sitwell attended accordingly. In their published letter they said, in reference to their first visit, "The medium being tied by one of us with great care no manifestations followed." This was not correct. Mr. von Buch tied Mrs. Corner with so much care that he spent nearly a quarter of an hour in the operation, and yet some little while after the curtains had been closed raps were heard spelling "Tying not satisfactory, look to your knots," and on examination it was found that Mrs. Corner was free from all her bonds, the knots and the loops which had encircled her waist and wrists being all, as far as could be discovered, perfectly intact. Mr. von Buch himself examined them, and did not even suggest that the knots had in any

way been tampered with. Mr. von Buch then bound the medium again, but after sitting an hour without any result the séance was closed; not, however, without an opportunity being afforded to Mrs. Corner to play tricks if she had chosen, for at the termination of the sitting she called the attention of the members of the committee who were present to the fact that the knots this time were slip knots, and that she could easily have got out of them if she pleased. And yet these gentlemen had in their letter suggested that at the following sitting the medium was able to get out because she had been on that occasion tied "under the direction of the chairman!" This statement was not a correct representation of the case. Knowing that the second tying at the preceding séance was altogether insecure, he (Mr. Dawson Rogers) told Mr. von Buch so, and suggested another method. This method Mr. von Buch adopted at the second séance, but he did so freely, and could have employed any other mode if he had thought it better. But how about the third sitting—that at which the capture was made? Mr. von Buch did exactly as he pleased without a single suggestion being offered by any other person. Did he then tie the medium securely, and, if not, why not? Be this as it might, a "form," after a little while, came out from the curtains at the side, and stood with the back to the wall. It was covered with white drapery over the head, face, and shoulders, and had a long white robe reaching to the heels, so that the naked feet could not be seen except when they were put slightly forward from beneath the skirt. While in this position Sir George Sitwell made a sudden rush, captured the "form," and, gently holding her, exclaimed, "It is the medium; I knew it was." He (Mr. Dawson Rogers) at once stepped up, and taking the "form" out of Sir George's hands, threw up the veil to see whether it really was Mrs. Corner or not. For the moment he could scarcely recognise her, as the eyes had a vacant gaze as though there was no consciousness of what had occurred. He had been told that at the same moment Mr. von Buch rushed forward, and from the front of the curtains drew out the empty chair and various articles of Mrs. Corner's apparel; but of this, as he was then standing at the side of the curtains, he knew nothing. It should be borne in mind that when he took Mrs. Corner in this apparently unconscious state from Sir George's hands she was covered with white drapery as already mentioned. He at once put his arms round her, and led her behind the curtains. There, for a few seconds, she remained perfectly quiet and silent, then trembled violently, and presently exclaimed, "Where am I? where am I? What is it? Tell me, what is it?" He endeavoured to soothe her, but finding that she was getting heavy in his arms, and fearing that he should not be able to prevent her from falling, he proposed to lead her out into the adjoining room. She replied, "Yes, do!" and he was about to remove her, when she suddenly exclaimed, "Why, I am undressed; get away, get away!" He did not, however, feel that he could leave her without letting her fall, and he therefore called Mrs. Maltby, who received her from his hands behind the curtain, and removed her into another room. Mrs. Maltby would tell them in what condition she was at the time.

Mrs. MALTBY: She had nothing on but her



corset and flannel petticoat, and no white drapery whatever.

Mr. DAWSON ROGERS: What then had become of the drapery? It was impossible that Mrs. Corner could have removed and secreted it, for he had his arms round her from the moment he received her from Sir George Sitwell's hands to the moment he placed her in the hands of Mrs. Maltby behind the curtains. The published letter already alluded to said that to cover the confusion he had put the light out. This was altogether untrue. The light was at one end of the room, and he at the other, and he was engaged all the time as he had said in attending to Mrs. Corner. Moreover, in another part of the letter, the writers themselves admitted that there was sufficient light for the discarded garments to be handed round for inspection.

Mrs. MALTBY said that when she thought the candle was no longer needed she put it out herself.

Mr. DAWSON ROGERS had since heard, on very good authority, that later the same evening, at a séance at Mr. Fletcher's, with the same medium, both the medium and a second "form" were seen two or three times at the same moment. At their own séance, however, there could be no doubt that the draped "form" was Mrs. Corner herself. As he had already intimated he was firmly convinced that Mrs. Corner knew nothing about the fraud, and that it was perpetrated by the controlling spirit who had used her without her own volition. All experienced Spiritualists knew that this was a difficulty in which they were occasionally liable to be placed at what were termed "materialising séances." It was a perplexing position, and a very disagreeable one; but it was one that must be faced, except they were disposed to discontinue the investigation of this branch of physical phenomena altogether. He hoped that the Council would freely acknowledge the perplexity, and not seek to avoid it by leaving it to be inferred that there was any guilt on the part of the medium. Having attended nearly all her séances in these rooms he had the most complete faith in Mrs. Corner yet, and he hoped there would be no disposition on the part of the Council to save themselves from a difficulty at her expense.

Mr. DESMOND FITZ-GERALD thought that there was no fault to be found with these young gentlemen, and that they had acted not only in a proper but even in a gentlemanly way. No doubt we had sometimes misinterpreted the scenes which had been brought before us at such séances, and had thought that these imitations were less frequent than they really were. Still he was perfectly certain that Mrs. Corner was an excellent medium, and he was also satisfied that she was altogether guiltless of such deceptions. Their present position was one in which their behaviour would be very carefully observed by all genuine truth-seekers, but they had three things plainly before them to do. First, they must fully exonerate these young gentlemen from blame, and must even admit that they had taught them a lesson, though they had not taught them anything they did not know before. Secondly, they must clearly and distinctly express their confidence in the medium, even at the expense of throwing well-deserved reflections on some of the "guides" on the other side. And

in the third place, they were bound to show a bold but honest front in the face of this difficulty, and to exercise more caution in the class of phenomena presented to investigators in the future.

Mr. MARCH said that if these gentlemen had brought the matter before the Council first, perhaps they would not have thought it wise to rush into print at all: at the same time he did not think that phenomena of this kind should be presented to people who knew nothing whatever of the various phases of mediumship, unless we could absolutely prove by some occult power—which of course we could not do—that in such a case as this the medium was certainly "possessed." Moreover, the Council ought to have a written report from the Séance Committee, and not merely the speech of an advocate entirely in favour of the medium.

Mr. DAWSON ROGERS said it was manifestly impossible, in the short time that had elapsed, for the committee to have met and agreed to a written report. A report would be entered on the minutes of the committee as soon as possible, but in the meantime it had been necessary to explain all the circumstances to the Council at their first meeting after the occurrence.

The Rev. STANTON-MOSES remarked, in reference to the method these gentlemen had adopted in order to arrive at the result which they had accomplished, that it could not be denied that such methods of enquiry would often land a man in a fallacy, and that there were powers and phenomena which were not amenable to such rude and ready methods of investigation. Unfortunately, however, they answered Sir George Sitwell's purpose, and it would be impossible to convince the world that he was wrong. It was to the last degree deplorable that anything of the kind should have taken place, and an answer must be made to the damaging statements which these gentlemen had published.

Mr. DESMOND FITZ-GERALD said he would move that Sir George Sitwell and Mr. von Buch be invited into the room, that they might make any statement they desired, and hear a brief explanation of the theory which was compatible both with the facts alleged and with the complete innocence of the medium.

The Rev. W. MIALL seconded the motion.

Mr. COFFIN said he understood that the gentlemen were in attendance for the purpose of giving some information or suggestion as to the disappearance of the drapery, and he would move as an amendment that they be admitted simply for that purpose.

This amendment having been adopted, Sir George Sitwell and Mr. von Buch were invited into the Council Room, and took their seats by the side of the President.

Mr. von BUCH said he desired to thank the Council for allowing him to say a few words in reference to the unfortunate occurrence which had taken place. It was due to the Council, as well as to himself and Sir George Sitwell, that he should say that in the letter which they had addressed to the papers they had endeavoured to write fairly and impartially. They had come to the séance, not as believers it was true, but also certainly not as sceptics, for they had been ready to accept any evidence which could be offered of the truth of Spiritualism, and nothing would have given them greater pleasure than to find that they had been



wrong in their suspicions of the medium. He had been asked, what became of the spirit's drapery? and in reply to this he would read an extract from Mr. Home's book, "*Lights and Shadows in Modern Spiritualism*," which might throw some light on the subject. [The extract was to the effect that lady mediums secreted the drapery, which was light and could easily be packed into a small compass, inside their drawers, which, even when mediums were searched, were most likely to escape scrutiny.]

Mr. DAWSON ROGERS said that in this case, under the circumstances which he had already explained to the Council, such an hypothesis was quite untenable.

Mr. VON BUCH proceeded to state the occurrences which, in his mind and that of his friend, had excited suspicion. The movements and slight noises behind the curtains after they were closed resembled, he thought, the act of undressing, while the time which elapsed, after the form was last seen, till permission was obtained to examine the medium, sufficed to enable her to dress and tie herself again. It had been suggested that, in doing what they had done, they had broken the conditions on which they gained admission, and thus acted dishonourably. He did not think so; but at the same time he was not quite sure that, in such a case, even if they had used some little artifice, they would not have been fully justified. It was admitted that the form seized was Mrs. Corner, but she had been excused on the ground that she was in a state of trance; but he knew something of cases of somnambulism and catalepsy, and did not think that this was one of them.

Mr. DAWSON ROGERS: Do you know that there is such a thing as lucid somnambulism?

Mr. VON BUCH said he did.

Mr. DAWSON ROGERS: I have had considerable experience of such cases, extending over many years, and I have no doubt whatever that this was such a case.

Mr. VON BUCH added that he had heard that Mrs. Corner had had a successful séance afterwards, the same night, but he had been told by a Spiritualist of experience that no medium could obtain manifestations twice the same evening. Anyhow it was curious that the medium should be dragged off to give another sitting after what had occurred. From what he and his friend had done genuine Spiritualism, if there was such a thing, would never suffer. Mixed up with fraud it could never be placed on a strong basis; but if it were true, and the experiments honestly conducted, it would sooner or later come to the front in spite of all opposition.

Mr. COFFIN asked Mr. von Buch whether on the last occasion he took care to tie the medium as securely as he could.

Mr. VON BUCH said he left the knots loose enough to be slipped.

Mr. COFFIN: Did you do that purposely, in order that the medium might the more easily get out?

Mr. VON BUCH: Not exactly that. I thought that if it were a case of genuine Spiritualism the tying would make no difference, and if it were not the sooner we had the manifestations the better.

Mr. DAWSON ROGERS: How is it you stated that I put out the light?

Mr. VON BUCH: I was told so by one of the persons present.

Mrs. MALBY: It was put out by me as the people were leaving.

Mr. VON BUCH said he was sorry that he had made the mistake.

Sir GEORGE SITWELL said that when he seized Mrs. Corner he did so as gently as possible, and when she was taken out of his hands the drapery remained upon her. He believed the medium was on the floor afterwards, and had thus an opportunity of secreting it.

Mr. DAWSON ROGERS replied that the medium was not on the floor at all. He held her till Mrs. Maltby took her away at his request, and then the drapery had disappeared.

Mr. FLETCHER, in allusion to a remark which had been made by Mr. von Buch, said that Mrs. Corner had not been "dragged off" to his house to give another sitting, but having an engagement for a séance there had come to excuse herself, but had been prevailed upon to try. The result was a very successful sitting, at which both the medium and the spirit were seen at the same time.

Mr. VON BUCH said they should be willing to have another test séance with Mrs. Corner, and to publish the results if satisfactory.

Mr. von Buch and Sir George Sitwell then left the room.

Mr. DAWSON ROGERS remarked that after the statement he had already made to the Council he did not think it necessary to offer any further explanation.

Mr. STANTON-MOSES then moved, and Mr. DAWSON ROGERS seconded, the adoption of a letter to be addressed to the *Times* and other daily papers, and which, after some emendations, was passed unanimously in the following form:—

#### THE CAPTURE OF "A SPIRIT."

To the Editor.

SIR,—I am directed by the Council of the British National Association of Spiritualists to address you in reference to a letter which has appeared in the public journals from Sir George Sitwell and Mr. von Buch respecting a *seance* held on the 9th inst. at the rooms of the Association.

The letter of these gentlemen presents a substantially accurate account of what took place, except in the passages which attribute to members of the Council of the Association officially present a desire to cloak the truth and to afford facilities for deception.

The Association, in seeking to fulfil the objects for which it was established, viz., to assist inquirers into the truths of Spiritualism, had thought that they would be rendering a public service by affording to members and their friends, unable or unwilling to devote the time needful for individual experiment, an opportunity of witnessing under favourable circumstances some of these phenomena; and they hoped that they had secured the best and most trustworthy means of so doing in engaging the services of Mrs. Corner, who, as Miss Florence Cook, was so completely and exhaustively tested by Mr. Crookes, F.R.S., and by many other competent investigators, including committees of this Association in recent experiments.

Mr. Crookes's experiments extended over a series of years, and were conducted in his own house in the presence of his own family, under conditions that seemed to preclude deception. His precautions against error were, indeed, most elaborate, and his testimony as to what he proved is public property.

The Association was not unaware of the fact that the most intricate bonds do not prevent the liberation, by some means, of the medium. They knew, moreover—strange as the fact may appear to many of your readers—that perfectly unconscious persons can be, and fre-



quently are, made to personate and act a part wholly irrespective of their own volition, just as the mesmeric sensitive obeys the suggestions of the mesmeriser. And they did not under-estimate the extreme difficulty of presenting to uninstructed persons satisfactory results. They, however, deemed it their duty to make the attempt.

They can but regret that their well-intentioned efforts to this end should, in this case, have had results so unsatisfactory as those disclosed by the letter of Sir George Sitwell and Mr. von Buch. I am directed to add the expression of extreme concern on the part of the Council of the Association if, in the heat of the moment, any expression should have been used of which those gentlemen consider that they have a right to complain. —I am, yours respectfully,

C. A. BURKE, Secretary.

38, Great Russell-street, Jan. 13.

Mr. E. T. BENNETT said there was one proposition he should like to make, as to which he felt very strongly that it would assist in placing the Council in a proper and good position before both Spiritualists and the public. He hoped the motion would be adopted by the Council quite independent of the question as to whether it could be carried out, or whether any results were likely to be obtained. He moved that, if Mrs. Corner's consent can be obtained, the Séance Committee be requested to accede to the wish of Sir George Sitwell and Mr. von Buch, and to arrange for a séance with Mrs. Corner on these premises; Sir George Sitwell and Mr. von Buch to be at full liberty to make such arrangements as may be satisfactory to themselves, to test the nature of any manifestations or phenomena which may appear.

Mr. D. G. FITZ-GERALD seconded the motion.

Mr. STAINTON-MOSES and Mr. DAWSON ROGERS strongly objected to the proposal as likely to lead to difficulties and to be productive of no good.

On being put to the Council the motion was lost by a large majority.

This brought the proceedings to a close.

## DALSTON ASSOCIATION.

### SESSION OF COUNCIL.

At a meeting of the Council on Thursday evening, 22nd ult., Mr. Thos. K. Howden in the chair, a letter of resignation of the presidency was read from Mrs. Amelia Corner, whose ill-health has compelled her for some time past to take no part in the Council nor in the weekly meetings of the Association. The resignation was accepted, and a vote of thanks was accorded to Mrs. Corner for presiding over the proceedings of Council during her term of office. Mr. Jonathan Tozeland was appointed president. Letters of general interest were read from Mr. C. W. Pearce, F.S.S., Mrs. Rees, Mr. Alex. Calder, Mr. G. R. Tapp, and Mr. Thos. Shorter. Mrs. M. A. Macauley, Messrs. Frank Everitt, H. S. Webb, and Henry Chas. Davis were elected ordinary members. The report and statement of accounts for the past year were framed for submission to the annual general meeting. It was resolved to invite Mrs. Edward Elgie Corner to visit the Association on Thursday evening, 26th inst. The Council then adjourned.

### SUBSCRIPTION SEANCES.

The fortnightly Tuesday evening séances were held on the 6th and 20th ult. On the first mentioned date some remarkably good dark circle

physical manifestations were experienced while the medium, Mr. Wm. G. Haxby, was securely held by Messrs. R. Bodmer and T. Blyton. At the same séance the medium was carefully bound with a silken cord, passed through a button-hole of his coat, and secured with several fast knots tightly around his waist, then to the back of the chair, and the two ends sealed. The medium was then placed in the back séance room, the sitters seating themselves in the front room, in which the gaslight was subdued, but leaving sufficient to render the immediate surroundings clearly discernible. Neither the folding doors nor curtains were used, so that the two rooms were undivided, although the back room was placed in darkness. A very interesting series of form manifestations were observed, in several cases coming well forward into the light and standing in contact with the sitters, allowing of close and careful scrutiny of the features and other details. At the close of the séance the medium was discovered with the bonds intact.

At the séance on the 16th ult., after the usual dark circle manifestations, the medium was placed in his chair in a gauze net, which was sewn up, but no form manifestations were obtained, and it was agreed to repeat the experiment at the next séance on the 3rd inst.

Mr. Thomas Walker writes that he will arrive in London on Saturday next, 7th inst., and is desirous of opportunities for lecturing in the metropolis during his stay. He will deliver a discourse on Sunday evening next, 8th inst., at 7 o'clock, at the rooms of the Dalston Association, 53, Sigdon-road, Dalston-lane, close to Hackney Downs Railway Station. A cordial invitation is held out to Spiritualists to attend.

### FORTNIGHTLY DISCUSSION.

Mr. W. Eglinton, hon. member, read a paper on "Mediums and Mediumship" before a large attendance on Monday, the 12th ult., under the presidency of the Rev. W. Miall. The paper, which was listened to with evident interest, appears in the columns of our contemporary, the *Spiritualist*, of the 16th ult. The usual vote of thanks to Mr. Eglinton and the chairman brought a very pleasant evening to a close.

### ANNUAL GENERAL MEETING.

Consequent on the small attendance at the annual general meeting announced for Thursday evening last, 29th ult., it was resolved to adjourn the meeting to Thursday evening week, the 12th inst., at 8.30 o'clock, when members are urgently desired to attend as important business is to be transacted.

COPIES of the first volume of the *Psychological Review*, presented by Mr. W. Tebb, have recently been accepted by the committees of various public libraries and institutions. The Secretary of the Nineteenth Century Club at Brighton very courteously thanked Mr. Tebb for his "kind present," and expressed the pleasure of the committee in its reception.

Mr. MORELL THEOBALD, in our advertising columns, repeats his appeal on behalf of Dr. Monck. The amount raised is by no means sufficient yet, and, though some friends have subscribed generously, the list is not at present very creditable to the generosity of Spiritualists generally. There are thousands who could afford a shilling a-piece, but who have not yet contributed; and yet even shillings would be gratefully received.



# SPIRITUAL NOTES.

VOL. I.—No. XX.

## TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer are solicited for insertion in *SPIRITUAL NOTES*. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All communications should be addressed to Mr. Thomas Blyton, 53, Sigdon Road, Dalston, E.

## SUBSCRIPTION RATES

The Annual Subscription for "*SPIRITUAL NOTES*," post free within the United Kingdom, is 2s. 6d., *payable in advance*.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms. Particulars on application.

## ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. *A reduction made for a series of insertions.*

Orders must reach the office by the 25th of the month to be in time for the following month's issue.

## To Correspondents.

2x2=4 and R. A. J.—We thank you for your kind letters. They contain some excellent thoughts and suggestions. But our pages are already very full of the same subject.

J. L.—Your sympathy with the medium is certainly not misplaced. We were pleased to read your very kind remarks. We have similar expressions from several other correspondents.

## THE SEIZURE OF A MEDIUM.

IN our report of the proceedings of the Council of the B.N.A.S., our readers will find a full and particular account of the recent capture of a medium by Sir George Sitwell. The circumstance has of course been greedily seized by the public press as an opportunity for a vast amount of ridicule and abuse. Men who know nothing of Spiritualism, and have probably never witnessed a single sance in their lives, have daringly written as though they had the whole subject at their fingers' ends. They disbelieve and scoff because they do not know, and have never sought to learn; and they stigmatise as fools those who do believe because conviction has come to them as the result of years of intelligent and careful research. But we can afford to bear the reproaches of the ignorant, for the time has happily gone by when any man need hesitate boldly to avow his faith in phenomena the existence of which is admitted by all who have entered upon the investigation without prejudice and pursued it without impatience. When the sceptics desire the truth they will be able to find it, and their conversion is but a work of time.

With our long and ample experience we have no difficulty in arriving at the conclusion that on the occasion of the recent seizure Mrs. Corner was completely guiltless of deception. To the uninitiated, appearances were admittedly unfavourable to this construction. But that we cannot help, and we are by no means disposed to cry over the fact, however disagreeable it may be for the moment. Unfortunately we know but too well that mediums in the hands of a spirit, like a sensitive in the hands of a mesmerist, are sometimes made to act a part of which they themselves are totally unconscious. Of course there are men who would much rather believe that a lady, whose conduct had been regarded as irreproachable, had in truth lent herself to the basest artifices, than admit the possibility of her being controlled by an occult or abnormal power. But Spiritualists have long since recognised that such a power is sometimes exercised. It is a fact the presence of which has been openly acknowledged and anxiously discussed in Spiritualistic circles and in Spiritualistic journals.

The recent episode, therefore, has brought to us no new discovery, and no experienced Spiritualist will find in it the slightest occasion for disheartenment, sure as he is that his faith is based on the solid ground of well ascertained facts. But it must be freely admitted, nevertheless, that the event has once more reopened the whole question of the value of what are known as "materialisation" sances, or, if they have any value, of the prudence of presenting the phenomena to the uninitiated. The question undoubtedly is one of supreme importance, and deserves the renewed and earnest consideration, not only of the B.N.A.S., but of all Spiritualists everywhere. None can more completely realise than we do the vastly superior value of the higher manifestations; but these are not always to be had, and there are, confessedly, some minds to which, on their first introduction to Spiritualism, they are not adapted. There are men so absorbed in materialism that they can believe in nothing which they cannot see and handle; so that we must be cautious lest, in our laudable desire to present to inquirers none but the best phases of our faith, we sweep away the only evidence which such men require. If the "materialisation" of spirits be a fact, as Spiritualists generally acknowledge, the fact must have its value, and that value cannot be disregarded.

Whether "materialisation" sances can be surrounded by improved conditions, and conducted under better guarantees for genuineness, is another question. One thing at least is certain, that we must discountenance deceiving spirits as firmly and as fearlessly as we would discountenance deceiving mediums. Spirits must be told that, if



they cannot manifest themselves, they must be content with failure, and that they must not attempt to delude the sitters by compelling the mediums to act the part of personation. The mediums, too, must be secured in such a way that they cannot be removed from the screen or cabinet without instant detection; and even screens and cabinets must be abolished as soon as we have a single medium through whom materialisations can be produced without their use. But till then we must be content with the best safeguards which experience and ingenuity can devise.

### Notes.

WE refer our friends to the "agenda" printed on our first page for particulars of the interesting work arranged by the British National Association for the present month.

It is a hopeful sign that increased attention is being paid to the higher aspects of Spiritualism. One of the wants of the present time is a Spiritualism with more of Spirituality in its composition, and with less of mere Phenomenalism; with more definite religious influence, and with less exclusive attention to the wonder-exciting manifestations of spirit power. That these latter have in England attracted a very preponderating share of attention is one of the strongest evidences of the hold that materialism has gained on modern thought. For it is but materialism in another phase, this dragging down of spirit to the plane of matter, this exclusive attention to what, after all, are only the objective evidences of that which, in order to realise its full glory, we must observe in some more fitting manner than by pinning our eyes to earth. The phenomena of Spiritualism have their use, and their place, but the use is subservient to something higher than themselves, and their place does not fill the whole range of observation if only the observer have an eye to the mental and religious needs of humanity.

THESE reflections receive illustration from a volume on "Spiritualism as a New Basis of Faith" which Mr. Farmer has just put forth. In it he covers a ground of argument very similar to that which is traversed in an essay on "Spiritualism in Some of its Religious Aspects," now appearing in our contemporary *The Psychological Review* from the pen of "M.A." (Oxon.). Both writers make much of the contrast between the old stereotyped creeds which fail so signally to satisfy modern requirements, and the simple dignity of the teachings of the Spirits about God, and His dealings with humanity. Both deplore the attitude of theology to Spiritualism, and note the parallel between this modern intolerance and the treatment that Christ's teaching received at the hands of the Pharisees and rulers of the Jewish Church. Both stigmatise the unworthy attitude of Science to the New Truth, and point out that this has been the bigoted treatment that all new and unwelcome facts have received. And both look to Spiritualism to bridge the gulf between Theology and Science in the future.

MR. FARMER introduces a *resumé* of the teachings of Spiritualism as understood by the late Robert Dale Owen, and gives also one of his own. Another will

be found in the essay already alluded to, and it is singular to note the substantial agreement between them. It is not suggested that all spirits agree in their teaching. Many who presume to teach would do better to commence with some elementary lessons themselves. And the theological peculiarities of earth life cling to many teachings that pretend to authority; but underlying all these are the articles of a creed very different from that which the churches favour. What this is inquirers have now opportunity of discovering.

A VERY useful feature in Mr. Farmer's book is a statement of stock objections to Spiritualism, with answers thereto from standard writers. He says rightly that "the stock of objections is necessarily limited, and they have been so often preferred, and so often answered, that nothing very new can really be urged in reply." He has done excellent service in collecting together a statement of what can be urged *pro* and *con*, and many an inquirer will be thankful to have specious objections which he will hear again and again answered and refuted by men who have had experience in what must be to all, when first introduced to it, a perplexing and bewildering subject.

THE new life of Bishop Wilberforce contains a testimony to his many-sided interest in all problems that met him in the course of his life. In the course of a letter to a very dear friend of his wife's, dated from Lavington, January 8, 1845, he thus speaks of Mesmerism:—"I am very deep in Mesmerism, and can find no solid foot-ground. I am endeavouring, by reading, really to master it. My present inclination is to think of it as quite allowable, but some points still perplex me. . . . It has suddenly been brought before me. . . . A parishioner, wealthy, eccentric, and a deep student . . . wrote to ask for an interview. I gave an hour to him, when it appeared that (1) he had read my sermons, (2) thought nothing so intellectual and beautiful had ever before appeared on theology (N.B. He had never read any theology), (3) and wished therefore to open up his mind to me; (4) had been all his life a deep and dissatisfied searcher after knowledge; . . . that, two years ago, he had his attention called to mesmerism, followed it up to alchemy; magnetised his daughter; found her a most first-rate clairvoyant; with the aid of her development advanced till he found that all real alchemy was magnetism; all its furnaces, crucibles, &c., a blind for the world; that the philosopher's stone was the power of creating, by being placed *en rapport* with creative power. . . . I am to see him again next week; have borrowed a set of his books, which I am devouring, to come, if possible, to what magnetism is."

LATER in the year he writes further:—"I went down with Rob. (his brother) and Lord Morpeth to see Pyne at his mesmerising. . . . Finding a larger number of patients than he could attend to we three undertook others, and I sent two into a deep magnetic sleep, one instantly, and one soon." The extracts cease in the first volume at this point. When the others are published it may be seen, if the evidence is not suppressed, that the Bishop knew more of the subject of Spiritualism than many of his admirers were aware of. In person and temperament he was just the man to exercise magnetic influence over others, and his whole career shows abundantly that his great oratorical success and personal influence were traceable largely to this cause. He had a keen interest in the modern movement which, to his clear insight, was near akin to the old interference with human events, but he was hampered, as so many with



his training and surroundings have been, by the fear that it was inspired by that spirit of Antichrist that he believed was being manifested in the "latter days." He did not see enough of it to become aware how one-sided a view he held, but he was keenly alive to the reality of the phenomena of modern Spiritualism.

If any of our readers like good ghost stories they will find the Rev. B. W. Savile's book on "Apparitions," a second edition of which has just been published, exactly suited to their taste. Many of the stories are just as weird and uncanny as many of the tales which are specially invented for winter reading, but they have the advantage over the latter in that they are narratives of facts carefully investigated and verified. Some of them are of remarkable interest, and in a few instances Mr. Savile himself—learned as he is in ghost-lore—is evidently not a little puzzled, especially when he has to tell of a ghost which is "not transparent," and which can speak "in a clearly audible voice." Clearly the rev. gentleman might with advantage share some of the experiences with which Spiritualists are so familiar. In his next edition—if Mr. Savile will accept his suggestion—he will do well to omit the ghosts who appeared long centuries ago, and record more of the well attested apparitions of modern days. There are plenty ready to hand, and the witnesses are still amongst us. A case in point is that of the apparition which appeared to the Rev. Dr. Jessopp, of Norwich, at the residence of Lord Orford, and the narrative of which, from Dr. Jessopp's own pen, has recently appeared in the public prints. The writer of this paragraph has a personal knowledge of Dr. Jessopp, and knows that implicit reliance may be placed both on his word and on his judgment.

Mr. FOWLER, the eminent phrenologist, of 107, Fleet Street, has commenced the publication of a new monthly serial, the *Phrenological Magazine*, which we have pleasure in commending to the attention of our readers. In his introductory address, Mr. Fowler, while reminding the public that his main idea is phrenology, promises the free discussion of kindred topics, and his first number has, accordingly, a very interesting article on a subject which is very much akin to Spiritualism—namely, "The Study of Psychology." The article treats very ably several phases of the question, and in speaking of clairvoyance states that the late Prince Consort is said to have more than once had intelligence of important actions in the Crimea, during the war with Russia, through a clairvoyante long before news thereof came to hand in the ordinary way. Can any of our readers furnish evidence of the truth of this statement? There is a widespread belief that some of the members of the Royal Family take a very lively interest in Spiritualism and in matters of a kindred character, but the assertion should not be made except on the very best authority. The first number of the *Phrenological Magazine* is full of promise, and we heartily wish it the most complete success.

Mr. CHRISTIAN REIMERS is always interesting whether he writes or speaks, and he does the one as copiously and as well as the other. His artistic gifts, too, prevent the suspicion of his being a man gifted with only a single idea; and this charm will win more readers for his chatty pamphlet, "False Lights and Dark Spots in Spiritualism," than might have been the case had he produced a folio of recondite matter on one phase of the subject alone. But why does Mr. Reimers start with what Archbishop Whately would

have called a "question-begging" interrogation? He says, "Why is Spiritualism progressing so slowly?" Is it progressing slowly? That is the point. It is quite open to discussion. Even if the progress were slow it might still be sure. But is it slow? On the contrary, many think that Spiritualism was never making such quiet way as at present. They would even demur to Mr. Reimers' further question, and meet it with a point-blank affirmation at last. He says:—"Why, with such an imposing staff of believers from amongst the highest in intellect and rank of society is Spiritualism not getting to the front, to be the universal question of the day?" The demand is made, of course, in order to introduce the subsequent sketch of the false lights and dark spots, and very amusingly does Mr. Reimers hit folly as it flies. There is, no doubt, folly mixed up with Spiritualism as well as with most other mundane matters—not much more or much less—and if folly has no sterner satirist than Mr. Reimers in this pleasant volume, it may consider itself remarkably fortunate.

ON Monday, January 19, Dr. Maurice Davies commenced a series of Monday evening lectures addressed to a congregation of religious inquirers, at St. Andrew's, Tavistock Place (Ven. Archdeacon Dunbar). Dr. Davies has already preached from this pulpit on Spiritualism, and purposes to regard the life of "the Man Christ Jesus" from a supernatural point of view between this time and Whitsuntide, keeping pace with the ecclesiastical seasons in the interim. The first service was well attended, though Dr. Davies has chosen a bad night, as his lecture clashes with the fortnightly papers at the B.N.A.S. This has been pointed out to him, and he is about to change to Wednesdays. The first lecture was introductory, and the second, on Jan. 26, was entitled "Dream-world, or the Gospel of Infancy," dealing with the earliest life of Christ, and dwelling particularly on the numerous visions, apparitions of angels, dreams, &c., which occurred. Dr. Davies also pointed out the strong attestation of the truth of astrology conveyed in the confirmed prediction of the Epiphany star. Such lectures in our Anglican Church form quite a new point of departure.

Mr. THOS. WALKER, of Melbourne, who has gained considerable reputation as a trance speaker, will give some lectures during the present month at the rooms of the British National Association. At the time of our going to press the dates have not been fixed, but they may be ascertained on application to the Secretary, at 38, Great Russell Street, W.C.

## MIDLAND DISTRICT COMMITTEE.

### QUARTERLY CONFERENCE.

THE fifth Conference of the above body was held at Walsall on Sunday, January 25th, at 2.30 p.m. The meeting was held in the Spiritualists' Lecture Room, High-street; Mr. R. Harper, of Birmingham, President of the Conference, in the chair. There was a fair attendance. The financial statement showed a balance in hand of £1 10s. 10d. after all charges were paid. The guarantee fund now amounts to £116 5s. In consequence of the late hon. secretary's removal from the Midland Counties he resigned his office, and Mr. Farnsworth, Crosly-street, Derby, was appointed in his



place. A very cordial vote of thanks was unanimously passed to Mr. Morse for the admirable manner in which he had discharged his duties, coupled with expressions of regret that the Conference Committee were losing his valuable services. It was resolved to hold the next conference in Nottingham in April next.

A trance address was delivered through Mr. Morse in the same place, at 6.30 p.m., on the same date, the hall being crowded, some visitors being obliged to stand. The subject selected was "A Critic Criticised; or, Spiritualism Vindicated from a Recent Attack by A. R. Barfield." Mr. Barfield is a Congregational minister. The lecture was an admirable and dispassionate, but crushing, review of Mr. Barfield's discourse, the friends speaking in high terms of the courtesy and ability displayed by Mr. Morse's "guides" in treating the subject.

Spiritualism in the above town is in a satisfactory condition, and much of the good results attained are due to the zeal and untiring energy of Mr. T. Blinkhorn, who works hard early and late.

#### NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

THE lectures during the past month have been given by Mr. James Wright, of New Mills (who has become quite popular amongst the Spiritualists of the northern metropolis), by the Rev. W. Stoddart on 29th of December, and by Mr. J. J. Morse on the 4th and 5th of January. On the 11th of January Mr. Westgarth lectured on "The Spirits; their States and Surroundings, and Cause of Untruthful Messages;" and on Sunday, the 18th inst., Mr. E. W. Wallis's guides occupied the platform. There were very large audiences on each occasion.

A happy evening was held on New Year's Eve. Tea was provided for a large number at six o'clock. After tea a concert was held, at which a crowded audience was present. Mr. John Mould was in the chair. Songs, readings, and recitations were given by Misses Coltman and Turner, Messrs. S. Compton, F. Young, J. Chapman, J. Woodman, H. C. Brougham, Mr. Patterson (Birmingham), &c., &c., and a very happy time was spent until the New Year was a half an hour old. Votes of thanks concluded the proceedings.

A similar meeting was held on Wednesday evening, the 21st inst., in aid of the funds of the society. Remarkable phenomena of an astounding character, puzzling the wise and astounding the ignorant, still take place under the mediumship of Miss Wood, who sits under the most strict test conditions.

The Improvement Society still continues to do effective work. Wednesday evening, December 24th, was devoted to the rendering of songs, readings, and recitations by Messrs. T. Boyett, J. D. Smedley, R. H. Mould, C. E. Gillespy, H. Burton, J. M. Rountledge, &c., and a very pleasant evening was spent. The essays during the past month have been well attended and highly appreciated by large audiences, and have been on "Parentage: its Laws and Duties," by Mr. J. J. Morse on January 7th, and on the 14th ult. on "The Different Kinds of Type," by Mr. H. C. Brougham, editor of the *Newcastle Examiner*.

#### SPIRITUALISM UNFIT FOR A RELIGION.

To the Editor.

SIR,—However conscious that a great deal of my co-workers in the cause will differ from my views, I nevertheless submit my opinion to your readers, and I should like to hear from those who may agree with them. A deal of what I will say doesn't apply to the circle with honest friends at home, nor do I mean to underrate the many splendid phenomena of every description occasionally obtained by private or public mediums. I take Spiritualism to be unfit for a religion, and also for a basis on which to build a new system; but I appreciate it highly as *the most interesting of sciences*, and a great aid to our intellectual and moral development, and I will give briefly my reasons for thinking so. Spiritualism is unfit for a religion and as a basis for new moral rules, because it cannot be supposed that the allwise Ruler of the Universe would send a host of ghosts to instruct and guide us a great many of whom are liars or cheats. This seems clear enough. We must have the courage to tell this, and are authorised to do so by the numberless lies, contradictions, false predictions, errors, nonsensical communications, unreliable revelations, and assertions impossible to verify which come from them. On the other hand, we have the tricking of spirits and of some of their instruments, which warn us in this sense, as if the first points did not yet weigh enough. More, the history of Spiritualism tells us on every page that they who put their entire trust in the spirit world and let themselves be guided ever in material affairs end in misfortune and get shipwrecked. Later on I hope to tell some remarkable stories to prove this to them who doubt this. Moreover, we don't want a new religion, and we possess such excellent rules for morals given through wise and good fellow-men of different countries and times, that we can afford to lay aside the "instructions" from individualities whom we can't see nor control, and as to whom in most cases we don't know who they are. I think this plainly spoken, as well as simple and logical.

I have said I consider Spiritualism as the most interesting of sciences, and a mighty aid to our development, and granting this, we should deal with it accordingly; that is to say, as a science. It is time that Spiritualists who want truth and only truth should take it as a rule never to publish reports about séances under conditions which are not perfectly calculated to exclude tricking. The light, or holding the medium hand and foot, are such conditions. Cabinet binding or fastening, is of no use in the presence of the marvellous power of spirits to undo every fastening in a moment, and to transport things or persons through walls, &c., as we know they can.

It is time also that we should know whether in any case mediums are freed by spirits and made to move things with their own hands, or whether the spirits do it; whether mediums are brought out to act as "materialisations," or whether we see a real one, and so on, at every séance.

No true-hearted mediums will object to this, and if they reflect they will see that just those persons who want them to have their own ways in every séance are their worst enemies, and



expose them to bad influences from the spirit world.

I think for professional mediums who work for money the best way is to be open-hearted in everything, and to put themselves at the full disposition of the inquirers, who themselves in such cases have to bear the failures when they act unwisely. Of course I mean *honest* inquirers.

By acting in the way indicated in my short article we show, I think, that we don't want to make fools of ourselves.—Truly yours,

A. J. RIKO.

The Hague, Holland, January, 1880.

## Arrangements for February.

\* \* Secretaries of Societies, Mediums, Lecturers, and others, are requested to furnish their notices to the Editor of SPIRITUAL NOTES by the 23rd of each month to ensure their publication in the following issue.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

(For the Calendar of Work for February see Advertising columns).

### BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis)

The object of the Society is to promote the study of Psychology and Spiritualism, and kindred subjects.

Members have the privilege of attending séances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

### CARDIFF PSYRITUAL SOCIETY.

(Hethfield House, 1, West Lutan Race, Cardiff.  
President: Mr. Rees Lewis. Hon. Sec.: Mr. A. J. Smart.)

Sundays.—Public meeting, at 6.30 p.m.

Wednesdays.—Developing circle.

Thursdays.—Materialisation, or Physical Manifestations (for members).

### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(Hon. Secretary: Thos. Blyton, 53, Sigdon Road, Dalston, E.)

Tuesday, 3rd.—Subscription Séance, at 8. Mr. W. G. Haxby, medium. Admission, 2s. 6d.

Thursday, 5th.—Ordinary Weekly Experimental Séance, at 8.

Sunday, 8th.—Inspirational Address by Mr. Thomas Walker, at 7.

Monday, 9th.—Discussion. "Mediums and our Relations to them," to be opened by Mr. Thomas Shorter, Hon. Member. Chair at 8.30.

Thursday, 12th.—Session of Council, at 6.45. Adjourned Annual General Meeting, at 8.30.

Tuesday, 17th.—Subscription Séance, at 8. Mr. W. G. Haxby, medium. Admission, 2s. 6d.

Thursday, 19th.—Ordinary Weekly Experimental Séance, at 8.

Monday, 23rd.—Discussion. "Some of the Spiritual Teachings of the Great Pyramid," to be opened by Mr. C. W. Pearce, F.S.S. Chair at 8.30.

Thursday, 26th.—Special Séance, at 8.

### GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: J. Walker, Esq. Hon. Sec.: Mr. J. Coates' 65, Jamaica-street.)

Lectures every Sunday morning, at 11.30, in Hall, 164, Trongate; and evening, at 6.30, Trades Hall, Glassford-street.

### GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

(Secretary: Mr. R. R. Dale, 3, Waterpark Terrace, Southtown Road, Great Yarmouth

Sundays.—Instructive Séances, at which Discourses are delivered.

Tuesdays.—Investigators' Séance.

Thursdays.—Development Séance.

### HACKNEY SPIRITUAL EVIDENCE SOCIETY

(6, Field View Terrace, London Fields, E. Mr. C. R. Williams, Manager)

Sundays, at 10.30 for 7 p.m. Tuesdays and Thursdays, at 8 p.m.—Séances for Materialisation or Form Manifestations.

Wednesdays, at 8 p.m.—Dark Experimental Séance. Spiritualists only, or by introduction.

Mondays and Saturdays, at 8 p.m.—Inquirers' Séances for Experiments in Mesmerism, Clairvoyance, and Physical Mediumship.

Voluntary Contributions towards expenses.

### MARYLEBONE ASSOCIATION.

(Quebec Hall, 25, Great Quebec-street.)

Monday, 16th.—Vocal and Elocutionary Entertainment, Miss Annie Waite, Mr. Ivor MacDonnell, and several rising artistes and amateurs, will kindly give their assistance.

Doors open at 7.30, to commence at 8 prompt. Admission 6d. and 1s.

Sunday mornings, at 11.15, Class for Spiritual Development and Social Improvement. Admission free.

Sunday evenings, at 6.45, Lectures and Addresses. Admission free. A Séance is also held. Admission 6d.

Tuesday evenings, at 8.30, Lectures and Discussions. Admission free.

Wednesday evenings, Members' Séance.

Saturday evenings a Séance is held. Admission 6d. Terms of membership, 1s. per quarter.

### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

(Weir's court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)

Sunday, 1st.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 2nd.—Mr. J. J. Morse, Trance Address, at 7.30.

Sunday, 8th.—Mr. W. Westgarth, Inspirational Address, at 6.30.

Sunday, 15th.—Mr. Jas. Wright, Trance Address, 2.30 and 6.30.

Monday, 16th.—Ditto, at 7.30.

Sunday, 22nd.—Mr. M. Fidler, Normal Address, at 6.30.



Sunday, 29th.—Various speakers, with five brief Addresses, at 6.30.

Admission free. Collection to defray expenses.

#### WEEKLY SEANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations," Miss C. E. Wood.

— Children's Lyceum, 2.30.

Tuesday.—Séance, at 8. "Physical Manifestations," Miss C. E. Wood.

Wednesday.—At 7.45, Spiritualists' Improvement Class. Discussion.

Thursday.—Séance, at 8. "Form Manifestations," Miss C. E. Wood.

Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.

Saturday, Séance, at 8. Trance and Clairvoyance, Mr. S. Compton. Admission free.

No strangers are admitted without an introduction by a Member. Spiritualists from a distance are requested to write to the Secretary before coming and arrange for so doing.

The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

#### IMPROVEMENT SOCIETY

(Secretary: Mr. R. H. Mould, 12, St. Thomas's Crescent).

Every Wednesday evening during the session at 8 prompt. All persons are invited to attend.

Wednesday, 4th.—Essay, "Punishment," Mr. W. C. Robson.

— 11th.—"The Relation of Mesmerism to Spiritualism," Mr. Geo. Wilson.

— 18th.—"How to Treat by means of Animal Magnetism," Mr. M. Fidler.

— 25th.—"Coral," Mr. William Tetler.

#### MR. MORSE.

Feb. 1st and 2nd.—Newcastle-on-Tyne.

— 8th and 9th.—Glasgow.

— 15th.—Keighley.

— 17th to 23rd.—Lancashire District.

— 22nd.—Liverpool.

— 29th.—London.

#### LANCASHIRE DISTRICT COMMITTEE.

##### LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. H. Morris, 35, Cobden-street, Everton Road. Cor-Sec.: Mr. J. Chapman, Dunkel-street, West Derby Road.)

Feb. 1st and 8th.—Mr. Wright, of New Mills.

— 15th.—Mr. Johnson, of Hyde.

— 22nd.—Mr. Morse, of Derby.

— 29th.—Mr. John Lamont.

##### ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Miln-row and Oldham-road. Secretary: Mr. L. Firth, 16, Equitable-street).

Feb. 1st.—Nineteenth Conference of Lancashire District Committee, at 11 a.m. and 2 p.m. Mr. Johnson, of Hyde, at 6.

— 8th.—Miss E. A. Hall, of Manchester.

— 15th.—Mr. J. Lamont, of Liverpool.

— 22nd.—Mr. J. Wright, of New Mills.

— 29th.—Mr. Johnson, of Hyde.

##### BOLTON.

(Reform Room, Duke-street. Secretary: Mr. James Cross, 42, Poplar-street.)

Tuesday, 17th.—Mr. Morse, of Derby.

#### OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. Thomas Kershaw, 8, High Street.)

Wednesday, 18th.—Mr. Morse, of Derby.

#### WHITWORTH.

Thursday, 19th.—Mr. Morse, of Derby.

MANCHESTER (at Miss Johnson's).

Friday, 20th.—Mr. Morse, of Derby.

#### YORKSHIRE DISTRICT COMMITTEE.

##### PLAN OF SPEAKERS FOR JANUARY.

##### BRADFORD.

(Spiritualist Church, Charlotte-street, Manchester-road, at 2.30 and 6 p.m. Secretary: J. Jarvis, 20, Paisley-street.)

Sunday, 1st.—Mrs. Illingworth, Bradford.

— 8th.—Miss Harrison, Shipley.

— 15th.—Mrs. Jarvis, Bradford.

— 22nd.—Mrs. Dobson, Batley Carr.

— 29th.—Mr. J. Dent, Heckmondwike.

(Spiritual Lyceum, top of Heap Lane, Tennyson Place, at 2.30 and 6 p.m. Secretary: Mr. F. Leach, 244, Exeter Street.)

Sunday, 1st.—Mr. J. Dent, Heckmondwike.

— 8th.—Mrs. Illingworth, Bradford.

— 15th.—Local speakers.

— 22nd.—Mr. J. Armitage, Batley Carr.

— 29th.—Mrs. Butler, Bingley.

##### SOWERBY BRIDGE.

(Spiritualist Progressive Lyceum, Hollins-lane, at 2.30 and 6.30 p.m. Secretary: Mr. H. Robinson, Gatrix-lane.)

Sunday, 1st.—Mr. J. Armitage, Batley Carr.

— 8th.—Mr. J. Blackburn, Halifax.

— 15th.—Mr. J. Dent, Heckmondwike.

— 22nd.—Local speakers.

— 29th.—Local speakers.

##### HALIFAX.

Spiritual Institution, Union Street-yard, at 2.30 and 6 p.m. Secretary: Mr. Barker Downsbrough, 160, Hanson-lane.)

Sunday, 1st.—Mr. J. Blackburn, Halifax.

— 8th.—Mrs. Jarvis, Bradford.

— 15th.—Mr. J. Armitage, Batley Carr.

— 22nd.—Mr. J. Dent, Heckmondwike.

— 29th.—Mrs. Illingworth, Bradford.

##### BATLEY CARR.

(Batley Carr Association, Town-street, at 6.30 p.m. Secretary: Mr. J. Armitage).

Sunday, 1st.—Mrs. Jarvis, Bradford.

— Mr. J. Armitage, Batley Carr.

— 15th.—Mrs. Dobson, Batley Carr.

— 22nd.—Mrs. Illingworth, Bradford.

— 29th.—Mr. J. Armitage, Batley Carr.

##### BINGLEY.

At Mr. Illingworth's, Lindum-terrace, at 2.30 and 6.30 p.m.)

Sunday, 1st.—Miss Hance, Shipley.

— 8th.—Mr. John Wright, Keighley.

— 15th.—Mrs. Butler, Bingley.

— 22nd.—Miss Harrison, Shipley.

— 29th.—Mr. A. Morrell, Keighley.

##### OSSETT.

(Spiritual Institute, Ossett Green, at 2.30 and 6 p.m. Secretary: Mr. R. Whinpenney, Prospect Place.)

Sunday, 1st.—Mrs. Dobson, Batley Carr.

— 8th.—Mr. J. Dent, Heckmondwike.

— 15th.—Mr. R. Whinpenney, Ossett.

— 22nd.—Mr. Oliffe.

— 29th.—Mrs. Dobson, Batley Carr.



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MR. THOS. WALKER is now in England, and is open to Engagements for Lectures on the Facts, Philosophy, and Teachings of Spiritualism. Mr. Walker proposes visiting London early in February, 1880, prior to a visit to South Africa early in March; and requests those who desire to secure his services to make their arrangements without delay.

For terms and dates, address Mr. Thomas Walker, 53, Sigdon Road, Dalston, London, E.

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## SEANCES WITH MRS. FLETCHER.

WE have pleasure in announcing the very gratifying intelligence that the Séance Committee of the B.N.A.S. have made arrangements for a series of trance séances with Mrs. Fletcher, to be held in the rooms of the Association, 38, Great Russell-street, every Wednesday evening, at 7 p.m. *punctually*, commencing on Wednesday evening, the 18th inst. To these séances the members will be admitted free, and, on application to the Secretary, at 38, Great Russell-street, they will also be supplied with admission tickets for free distribution amongst friends and inquirers, the only condition being that they write on the tickets the names of the persons to whom they present them, as the tickets will not be transferable. The séances will be conducted after the manner of the *Banner of Light* Free Circles.

For many years Mrs. Fletcher occupied a position as one of the most popular lecturers upon Spiritualism in the United States, and to her gifts in this direction was also added the power of seeing spirits, and of holding communication with them, a power which has in many cases proved to be of great value and interest. During her sojourn in England, however, Mrs. Fletcher has devoted herself almost wholly to literary pursuits, and has sustained very little public connection with the movement; but the few occasions on which she has appeared here have shown her to be a lady possessed of extraordinary spiritual powers. Realising that Spiritualism needs all its workers, she has now consented to give the series of trance séances which we have the pleasure of announcing. They will be held under the direction of a band of spirit guides, and the first part will consist of answers to questions proposed by the audience, while the second part will be devoted to the control of any spirits who may be present, and who are able to give their names, the time and place of their departure, and other marks of identity. There can be no doubt that these séances will be a source of great attraction.

## B.N.A.S. DISCUSSION MEETINGS.

At the fortnightly discussion meeting, on January 19th, Mrs. Fletcher gave—not a paper—but an extempore address on the Evidences of Spirit Identity, consisting for the most part of a narrative of strange incidents which had occurred in her own experiences. As Mrs. Fletcher dealt with facts and not with theories, there was no room for criticism, and therefore there was nothing which could properly be called discussion. Several friends, however, expressed their great satisfaction—in which all present seemed to share—at the very able character of Mrs. Fletcher's address. Mrs. Fletcher, in fact, is so admirable a public speaker, that it is a pity she does not exercise her gifts more frequently in that capacity.

On the 26th, Mr. Stainton-Moses gave a paper on "The Present Position and Future Needs of Spiritualism in England." We need not say that it was replete with wise thoughts and valuable suggestions:

everyone who is familiar with Mr. Stainton-Moses' work will take that for granted. We cannot fully endorse everything that he said, but do not care to discuss the few points of divergence. In little matters we prefer to agree to differ. The paper will be published *in extenso* in our excellent contemporary the *Psychological Review*; and, therefore, our friends can read it for themselves. We give, however, the substance of his remarks on a matter which is just now uppermost in the minds of many Spiritualists—viz., the recent seizure of a medium at one of the séances at Great Russell Street. We had attempted, he said, to show to a promiscuous circle, gathered together on no other principle than that of a common curiosity, and selected on no principle of fitness, a phenomenon the most rare, and the most difficult of satisfactory demonstration even under the best possible conditions. We had assumed that this rare phenomenon was procurable at stated times, and we had allowed those who had no antecedent knowledge of the subject to come together for the purpose of witnessing it. This, he thought, was exceedingly unwise. Experienced Spiritualists knew, moreover, that the beings who produced these manifestations laughed at our bonds, and often dressed up the unconscious medium, and presented her transformed and sometimes transfigured body as a "spirit form;" and he maintained very decidedly that this fact should be plainly stated, and that such a statement should precede every séance held in public for form manifestations. He hoped, however, that for the future we should be content with eliciting such phenomena as could be had without secluding the medium, and with sufficient light for observation. No method of public investigation that used cabinets and dark séances could be satisfactory to any mind worth attaching to the movement, and rather than have such séances as these in the rooms of the Association he should prefer that there should be none at all. In these strictures Mr. Stainton-Moses may or may not be perfectly right. Where he was wrong was in applying them to the recent séances at the B.N.A.S. In no proper sense of the term, as we think, could these séances be described as "public" or "promiscuous" circles, seeing that no person was admitted without the introduction of a member. Most of the friends present, however, agreed with Mr. Stainton-Moses in the propriety of abolishing screens and cabinets. Signor Rondi mentioned instances in which he had seen "form manifestations" in lighted rooms and even in the streets of Rome; while Mr. Tapp, who has had great experience in almost every phase of Spiritualism, maintained that though it was possible that cabinets might be dispensed with, there were some phenomena which could only be produced in the dark. Upon the whole, the discussion was an interesting one, and will doubtless have some beneficial results.

On the 2nd inst., the Rev. W. Miall will read a paper on the "Treatment of Spiritualism a Test of Mental and Moral Qualities," and on the 16th, Mr. Podmore will occupy the platform, his subject being "A Voice From Laodicea."

Mr. J. J. MORSE has determined to take up his residence once again in the metropolis, and desires us to announce his removal from Derby to 22, Palatine Road, Stoke Newington, London, N., where all communications for him should in future be addressed.



## A CURIOUS COINCIDENCE!

It is now many years ago since as a youth I came up to the metropolis for the purpose of examination at the University of London. In order that I might be more comfortable than I should have been if staying at an hotel, I engaged apartments in one of the suburbs of London, and went there to live in the house of a solicitor and his mother. Amongst the people who came to the place were a number of literary celebrities, a few of whom I knew, but the majority of whom were unknown to me. One of them, a Mr. —, was the principal leader writer, I believe, on one of the London daily papers. His wife, of whose existence I was at the time ignorant, was also a writer, and had produced several books. One morning, as I was leaving the house for the City, I asked my host to lend me a book, and he did so. I took it with me in the train to read, found it, as I thought, poorly written, and gave up the attempt to go through it. At night time when we were seated by the fire at home we talked of various philosophical subjects, the question of Spiritualism, however, never cropping up till the hour of midnight approached, when, as I rose to retire for the night, my host asked me how I had liked the book he had lent me in the morning, and I replied that it appeared to me to be trashy and in consequent. He said, "Don't say so; don't you know it was written by the wife of Mr. So-and-So? He comes here." I responded, "I did not even know he was married. However, we will talk about it another time," I said as I put the book in the case. "It is now seven minutes to twelve, and I will wish you good night." With this I left the room to ascend to my chamber on the second floor. On the first floor were some rooms which were tenanted by two maiden ladies. As I passed by their doors I thought I saw a white figure emerge upon the landing, but thinking that probably it was one of these ancient dames I did not turn my head to look at the apparition, but continued my way on to the next staircase. What was my surprise when I found that the figure, instead of going from one door to another on the landing, was following me upstairs at the same pace I was going. For a moment I thought some one was playing me a trick, and I made up my mind to knock the offender down stairs as soon as I could reach, and have a fairly firm footing. I endeavoured to carry out my purpose, but, to my amazement, I found that instead of knocking the figure down stairs my arm passed through it, and that it went immediately through the open door to my bed-room. I followed, imagining that I should see somebody in my room, but failing that I looked under the bed, round the bed, under the table, and at last being convinced that someone was there pulled the whole of the bed furniture off the bedstead. Still nothing! My hostess's room was next to mine, and she heard the disturbance I was making in these movements. The next morning she asked me what had happened, and I told her briefly that I thought someone went into my room, and that I had been unable to find anything after a keen search. She asked what I was doing just before going to bed. Possibly she imagined that I had taken a glass of whiskey, but when I told her that during the whole evening I drank nothing, and that our last

conversation was about the author of the book in question, she seemed very much disturbed, and replied, "Then the whole affair is a strange one indeed, for we have just received intelligence that at seven minutes to 12 last night Mrs. — suddenly passed away."

G.

## SPIRITUALISM IN THE PROVINCES.

By J. J. MORSE.

THE Spiritualists of Rochdale are to be congratulated upon the prosperous and satisfactory condition of their local society. Free from liabilities, and with a good balance in the hands of the treasurer, the utmost amity and well attended meetings are indications of good work bearing profitable fruits. At the present time the advisability of erecting a hall for the use of Spiritualists is being seriously discussed; indeed preliminary steps have already been taken. This is a movement in the right direction. We should have a house of our own in every town.

No doubt the readers of contemporary Spiritual literature will have seen the appeal on behalf of the "Testimonial Fund" which is being raised for Dr. Monck, a similar appeal having appeared in *Spiritual Notes* as well. From private correspondence with the doctor and some of his warmest friends, I am in a position to assert that the appeal is just and necessary, and is in every way worthy of a liberal response upon the part of Spiritualists all over the world. Let me here, then, urge upon all Spiritualists, mediums, and speakers to give something, no matter how little, to the fund. The facts of Dr. Monck's mediumship have been abundantly testified to by such unimpeachable witnesses as Mr. W. P. Adshead, the Ven. Archdeacon Colley, and Mr. W. Otley. Health and means sacrificed in the cause should bring a warm response for the aid of our sick and suffering worker.

Mrs. Horn's new work, "The Next World," is eagerly expected. It was announced as in the press nearly fifteen months since. No doubt it will be as much valued as her previous excellent volume, and will meet with a large and ready sale when issued.

The Lancashire District Committee is being re-constituted, the late democratic form being found incompatible with sound working. A quarterly conference attended by an indiscriminate company in which the irresponsible non-contributor was on an equality with those who *worked and paid*, often resulted in those who did least to support the work making the most noise. Representation without responsibility is as vicious as would be taxation without representation. The committee has existed for four and a half years, and has done much good within the area to whose wants it has administered.

The Liverpool Psychological Society recently held its annual meeting, the entire body of officers being re-appointed. The society is free from debt, and in good working order.

The New Year's Festival at Goswell Hall was a complete success in all respects. Your correspondent fills the platform on the last Sunday in the present month.



## Correspondence.

## THE AMERICAN FLOWER MEDIUM.

*To the Editor.*

SIR,—The subjoined carefully-worded narrative is from the pen of Mr. R. Palmer Thomas, who has lately visited the United States, and had opportunity of observing the phenomena that occur in the presence of some American mediums. Mr. Thomas is a careful observer, and possesses considerable acquaintance with the facts of Spiritualism. At his request I send the narrative to you for publication.

W. STANTON MOSES, M.A.

Sir,—During a recent visit to America I had the advantage of a sitting with the well-known Chicago medium, Mrs. Simpson. In the course of this séance I obtained what, to my mind, amounts to absolute proof either of the passage of matter through matter, the creation of matter within matter, or the possibility, under certain circumstances, of matter being rendered temporarily invisible.

I send you the following particulars of the portion of the séance referred to, thinking that they may interest your readers as adding another link to the chain of facts which we are accumulating relative to the as yet most imperfectly understood forces causing the phenomena of modern Spiritualism.

Let me, in the first place, describe the table used by Mrs. Simpson. This very simple piece of furniture consists of an inch board about 3 feet by 2 feet, in each corner of which a hole has been bored for the reception of the four sticks which serve as legs. I took the whole concern to pieces at Mrs. Simpson's request, and also examined the room very carefully, paying especial attention to the carpet in order to anticipate the inevitable suggestions of "trap-doors." We then placed the table, covered with a cloth, in order to form a temporary dark cabinet, opposite the window, and seated ourselves beside it, facing each other, and between it and the window, the table being on Mrs. Simpson's right and my left. The whole of the medium's person was, therefore, in full view, and, as the time was about 11 a.m., and we had the full light of a bright American morning, I am in no uncertainty with regard to a single detail.

After we had been sitting for about an hour, during which direct slate writing and other phenomena took place, to which, though extremely interesting, it would be unnecessary to call attention just now, the spirit who professed to produce the manifestations intimated, by means of the slate, that he desired to bring me a flower. Mrs. Simpson then took the slate in her right hand, holding it by the corner, placed a glass goblet, half filled with water, in the centre, lifted the table-cloth, and held the whole under the table, her right arm, as far as the wrist, being in full sight. After a minute or two, on withdrawing her hand, a large flower, in a perfectly fresh condition, was found in the glass.

We then repeated the experiment in another way, and it is this to which I desire to direct particular

attention. The vessel of water was placed as before on the centre of the slate, which Mrs. Simpson supported on her open right hand, and under hers I put my own left hand. I then lifted the table-cover myself, and, together, we placed our hands, supporting the slate and goblet under the table, against the under surface of which I firmly pressed the rim of the glass. Until I had accomplished this I did not take my eyes off the glass, and I did not once relax my pressure until I again, in a very short time, raised the table-cloth, when I took out of the goblet a pink, so recently torn from the stem that the broken part was still moist with the sap. As on the previous occasion no part of the medium's person was hid from view with the exception of her right hand, which was in close contact with my left during the whole time.

Now I desire to draw especial attention to the following points. We had been sitting in a room where the temperature was about 75°, or probably higher, for an hour before the flowers made their appearance. They could not, therefore, have been in the room since the beginning of the séance, still less could they have been concealed about the medium's person, as, in either of these cases, it would have been impossible for them to be otherwise than faded when they came into my possession; and, as to their having been passed into the room from the outside, I have already stated the precautions I took against any such mode of deception.

Mrs. Simpson gave me every facility for examining her room and all its contents previous to the séance, and appeared to be most anxious that nothing should be neglected to render the tests as perfect as possible.

I sincerely trust that this gifted lady and most remarkable medium will some day visit England, as the phenomena which take place in her presence cannot fail to convince the most sceptical that Spiritualists have a foundation for their belief.—I am, &c.,

R. PALMER THOMAS.

London, January 17th, 1880.

## SPIRITUALISM IN SCOTLAND.

*To the Editor.*

SIR,—Perhaps you may desire a few notes from one who is moving up and down amongst Scottish Spiritualists, and certainly the record of facts and experiences in the northern districts will favourably correspond with the doings and sayings of its southern adherents.

I will not presume to speak authoritatively on the position and progress of the movement; but on all sides it seems to be growing, and the growth is one of the proper kind; not that materialistic Spiritualism which always needs mending, and which is painful to maintain to those who love it.

We have had Bishop, the anti-Spiritualist, parading his conjuring abilities before many audiences in Scotland; and from not a few individuals of a thoughtful cast of mind, not Spiritualists, I have heard the testimony that what they witnessed never touched the mental phenomena, and left unimpaired the great basic fact of our faith.



We have also had a leader written against us in the *Edinburgh News*, a popular evening journal, and also a full quotation in most of the newspapers of the famous London "exposure." But why all this severe opposition if it does not point to the deep current flowing in the other direction?

I lately visited Glasgow, and engaged in meetings connected with the Association. A friendly and united feeling seemed to prevail, although they were at the close of an arduous enterprise of holding public meetings in the Trades Hall, which entailed a great amount of labour and expense. There are many good Spiritualists still outside the pale of the society, who might show their love to the cause by joining, and aiding to extend its usefulness. There is a good library, and the society has been the means of bringing to Glasgow Morse, Wallis, Walker, and others from a distance.

I put up under the hospitable roof of Mr. Robertson, whose kind and affectionate wife, and sweet, attractive children help to make his home congenial to the influences of spirit communion. I was happy to meet Mr. Bowman, who is always eloquent and enthusiastic in the cause; and Mr. Coates I found resting after a successful series of mesmeric entertainments, which undoubtedly tend to lead the minds of the people into the higher phenomena of Spiritualism.

In Edinburgh the movement is quietly making its way into the homes of the people, and subjecting many minds to its beneficent sway.

In Dundee the friends seemed possessed with a modesty that will not flaunt its opinions in the face of those who differ; and yet steadily, without much demonstration, the cause is progressing.

In Kirkcaldy we have opened a series of public meetings, and intend to drive the wedge a little further in, so that an opening may be made in the dense rocky mass of theological exclusiveness which prevails in this locality.

On a future occasion, with your permission, I will give the details of some important phenomena which have taken place in the presence of myself and others.—I am, &c.,

A. D. K.

Kirkcaldy, Jan. 22, 1880.

### "JAMES NOLAN" AND "SKI."

To the Editor.

SIR,—Having heard indirectly of the discussion in London regarding the identity of the Spirit calling himself James Nolan, manifesting in the sances of Mrs. Loui M. Lowe, who came to this city and remained here about two years immediately preceding her visit to London, I feel, in common justice to the medium, and also to the cause so near and dear to the hearts of all true Spiritualists, that it is my duty to write you my experiences on the subject. First let me state, that while I am a Spiritualist and a medium, I am very sceptical regarding all the various phenomena in dark circles, the voices included. I attended very many of Mrs. Hollis Billing's sances when that medium was in Washington; had many private sances with her, and was perfectly familiar with the voices and general

characteristics of both "Ski" and "Nolan," and they repeatedly promised to come to me whenever they could, saying that a medium was coming through whom they could talk, as they did through their own medium.

When Mrs. Lowe came to Washington, I commenced with the first, and attended all her sances which were given in public, to the number of one hundred as near as I can judge. I was also a member of her private circle, and have had sances with her alone, have heard both "Ski" and "Nolan" give not one but hundreds of the most convincing tests of their identity, in a loud independent voice; repeating, in Mrs. Lowe's sances, whole conversations, which I had held with them when I was sitting alone with Mrs. Billing. I was in the circle on the evening when Mr. Nolan first spoke, and, though he gave no name, he had not uttered a dozen words, when a number of persons who were present exclaimed simultaneously, "Mr. Nolan, is it possible we hear your welcome voice again?" to which question an affirmative answer was given by the spirit. The circle was composed of about twenty persons, and out of that number more than one-half were perfectly familiar with "Nolan," having met him many times at the sances of Mrs. Billing. The idea that one of the American Journals advances that it is a Jesuit spirit, trying to injure the cause, and the statement of a certain London sheet, that it is a deceiving spirit, seem equally absurd to me; for if he was a lying spirit, he must have been in regular attendance on Mrs. Billing at all of her sances, and thoroughly familiarized himself with everything said and done years before Mrs. Lowe sat as a public medium. I know that if I ever talked to and with the "spirit of James Nolan" in Mrs. Billing's circles, I have talked with the identical spirit in Mrs. Lowe's sances, and I say this in no feeling of unkindness to Mrs. Billing, who was always very kind to me, and whose gifts as a medium I thoroughly appreciated; but I believe it an act of simple justice and duty, and my experience has been the experience of all whose names I enclose, and that of many others whose names have passed from my memory.

I will only add that I am an old resident of Washington, and well-known to the parties whose names and addresses I send herewith for your private information. Trusting that your love of truth and justice to all mediums may prevail upon you to give the foregoing words to the public through your journal.—I am, &c.,

MRS. MARY C. LEVY.

Mission Avenue, No. 457.

Washington, D.C.

Mr. HOLLIS-BILLINGS gave a sance to a small circle assembled at Mrs. Makdougall Gregory's house in Green Street, Grosvenor Square, Wednesday, Jan. 21. Besides the usual communications from "Ski," there were several whispered conversations carried on with different members of the circle. A clergyman of the Church of England, who was present, had the thread of a conversation taken up by a spirit where it had been broken off seven years before, and he professed himself perfectly satisfied with the genuineness of the voice, which was very peculiar and distinctly audible to those sitting on either side of the clergyman who was addressed.